Equal Rights

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LUCY STONE
Pioneer of Woman's Rights, 1818-1893

Equal Rights

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OBJECT OF THE WOMAN'S PARTY

The object of this organization shall be to secure for women complete equality with men under the law and in all human relationships.

THE LUCRETIA MOTT AMENDMENT

"Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction."

"Congress shall have power to enforce this article by appropriate legislation."

[Senate Joint Resolution Number 52]
[House Joint Resolution Number 55]
Introduced in the Senate June 4, 1929,
by SENATOR GERALD P. NYE, North Dakota.
Introduced in the House April 25, 1929,
by REPRESENTATIVE FREDERICK W. MAGRADY,
Pennsylvania.

Justice Is What the World Needs

CHRISTMAS is here, or nearly here, and we extend the season's greetings to each one of our readers. We wish a Merry Christmas to all the rest of the world as well, but we know in our hearts that our wish this year will not be gratified. This Christmas is destined to be a hard Christmas, with want and hunger in attendance, instead of the jovial Saint, at many a desolate hearthside. There will be unfilled stockings and disappointed children and parents who are sad because their hearts are larger than their pocketbooks. Meanwhile Uncle Sam's postal trucks ply a merry trade.

It detracts from the zest of the season to see gifts going to those who already have too much for their convenience, while little children look in vain for some poor trifle to mark the advent of the day of days in their young experience.

The only compensation is that so many other people feel the same way we do. Men and women without number in every country where Christmas is celebrated wish that every child's stocking might be filled with precisely the gifts that each little one wished for. It takes away from their own pleasure that this cannot be so. Many a Christmas basket is filled in this spirit, many an old doll dressed and turned in somewhere, in the hope that happiness may take the place of disappointment in some small heart.

Far away, too far away even for kindness to reach, are the people, young and old, who need us. We must find a new way of filling Christmas stockings, for the whole world, and at every season.

Justice is what the world needs, not charity. Our own task is appointed, to secure Equal Rights as between men and women.

Let us, as our Christmas gift to humanity, rededicate ourselves to the accomplishment of this one clear purpose.

What's in a Name?

CONSIDERABLE interest seems to have been aroused by the action of the Federation of Women's Clubs in Berlin, Germany, regarding the social titles of women. Some time ago a resolution was endorsed at one of their meetings declaring that, "when an unmarried woman has passed a certain age it is invidious to call her Fräulein or Miss."

The Federation dispatched the resolution to Minister of the Interior Joseph K. Wirth, who is a bachelor, and through him requested the Government "hereafter to designate all women, irrespective of their condition, as Frau (Mrs.) in all official documents and authorized parlance."

We understand that the new terminology has to some extent been accepted officially by the German Government, but among the people "Frau" and "Fräulein" still indicate rather the marital status than the maturity of the individual woman.

Since the Berlin Federation offered this suggestion several letters have been found on our desk requesting that the National Woman's Party initiate a movement to equalize the social titles of men and women in this country.

A new member of the Party, who happens to be Professor of History in one of our leading women's colleges, writes:

"I have developed a great interest in the need for women to unify their social titles, and I favor the adoption of Mrs. for all women, as opposed to girls, regardless of race, color, religion, matrimony or previous condition of servitude. The differentiation in title on the basis of marriage is, I am sure, a by-product of domination by men, and I am planning to investigate its origin and write an article on it as soon as I have time."

This is a point in equality which has hitherto escaped our notice.

Certainly the social titles of the male sex, Master and Mr., denote only the degree of maturity of the individual, whereas the corresponding titles in the case of the female indicate either the marital state or nothing at all. So many married women now retain their maiden names with the "Miss" attached that the question of titles is becoming confusing.

If Mrs. were to be applied only to women of "a certain age," it would certainly soon become a term of opprobrium, and if "Miss" meant only a Backfisch, it would presently become as obsolete in American parlance as the word Master.

There is an interesting psychology at the back of the whole question and we should be pleased to know in what direction the tastes of our readers run.

Are social titles of no moment at all, or are they symbolic of the degree of the emancipation of the two sexes?

Equal Nationality Bills Introduced

REPRESENTATIVE JOHN L. CABLE of Ohio has introduced two bills in the House of Representatives for equalizing the status of women with that of men under the nationality laws of this country, in accordance with his announced intention of carrying on the fight until there remains no discrimination against women in nationality laws.

One of these, H. R. 14685, is perfectly simple and direct. Its title is: "A bill to equalize as between the sexes the law relating to nationality." It says:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

"That hereafter there shall be no distinction based on sex in the law and practice relating to nationality, and to that end any right now enjoyed by one sex shall be equally available to the other. But nothing herein shall be deemed to repeal the provisions for resumption by a woman of United States citizenship lost through marriage or by reason of the loss of United States citizenship by her husband."

THIS last clause, protecting those who have lost their citizenship and wish to resume it, calls to mind the fact that because of Representative Cable's effective and persistent interest, such women can now regain their United States nationality more easily and more promptly than they could before last July 3. Representative Cable says he has recently heard that the new law has not completely accomplished all he sought to accomplish, because of administrative regulations, and he commented, "We will just have to change it again if the regulations cannot be changed."

The other nationality bill introduced by Representative Cable, H. R. 14684, "A bill to amend the law relative to citizenship and naturalization, and for other purposes," is an amendment to the original Cable Act of September 22, 1922, further facilitating the resumption of United States citizenship by those who have lost it through marriage, and equalizing the law concerning the nationality of a child born in a foreign country of an American parent.

THE amendments proposed in this bill to the statutes governing the citizenship of a child born in a foreign country, one of whose parents is an American citizen, say:

"Any child, whether legitimate or illegitimate, born out of the limits and jurisdiction of the United States, whose father or mother may be at the time of the birth of such child a citizen of the United States, is declared to be a citizen of the United States; but the right of citizenship shall not descend to any child whose father or mother had never resided in the United States previous to the birth of such child. . . .

"That a child born without the United States of alien parents shall be deemed a citizen of the United States by virtue of the naturalization of or resumption of American citizenship by the father or mother; Provided, That such naturalization or resumption shall take place during the minority of such child; And provided further, That the citizenship of such minor child shall begin at the time such minor child begins to reside permanently in the United States."

This bill would also amend the immigration laws to give non-quota status to the unmarried child under 21 years of age, or the wife, or the husband, of a citizen of the United States.

UNDER the present law, a child born in a foreign country of an American father is entitled to American citizenship, but the child born in a foreign country of an American mother is entitled to American citizenship only if the child is illegitimate. Representative Cable's bill would equalize the right of mother and father to transmit their American citizenship to the child born abroad.

Representative Cable, Republican, was re-elected in the midst of a Democratic landslide in Ohio, and ran far ahead of his ticket in his home town, Lima. He attributes his victory to the work done by women in his behalf on account of his work to equalize the nationality law between men and women. The importance of this issue in his campaign was further emphasized, it is reported, by the fact that his opponent, seeing the trend toward Representative Cable because of his achievements for Equal Rights between men and women, attacked the National Woman's Party and the Equal Rights movement. Copies of articles and editorials about his work in EQUAL RIGHTS, official organ of the National Woman's Party, were widely read in this Congressional district, Representative Cable said.

His success against the odds he faced last November is an indication that women are watching the work of their Representatives in Congress for equality between men and women and that they intend to keep in Congress those Representatives who stand for this fundamental justice.

"A Soul As Free As the Air"

By Ruby A. Black

A REVIEW OF "LUCY STONE, PIONEER OF WOMAN'S RIGHTS," by Alice Stone Blackwell. Little, Brown & Company. Boston. $3.

THREE things I had known about Lucy Stone before I read her daughter's biography of her—her action in making it possible for me and the hundreds like me to keep our names all our lives; the Charter of Freedom for Happy Marriage written and signed by her and Henry B. Blackwell when they married; and the "Later Portrait" of the rather benign old lady in the lace cap and the lace collar.

Three things I had not known: The face that is in "Early Portrait" and that in the "Frontispiece," apparently a portrait a little later than "Early Portrait," in Miss Blackwell's book; Lucy Stone's childhood discernment; and the potency and courage of her work for all that we mean when we say Equal Rights.

Perhaps the pictures are the most important. "Later Portrait" could not be made of an elderly woman who, today, is active in the world, as Lucy Stone was until her death. But "Early Portrait" is ageless; it has the eyes and the mouth of hundreds of eager young women in colleges and universities, in factories and offices, young women who know no limitations and no fears—yet.

And the living portrait which is the frontispiece of Miss Blackwell's book has the same look that is on the faces of hundreds of young women of high intelligence, of determination, of refusal to submit to the limitations which, even today, suddenly and unexpectedly confront those young women who, five years ago, had the eyes and mouth of the Lucy Stone of "Early Portrait."

Lucy Stone was a first-rate rebel. She started early and she never stopped. Still, there was a rather rigid morality about her, a terrible seriousness which is perfectly understandable, considering the age in which she was born.

She professed an utter lack of sense of humor, hoping, humorously enough, that she would come to understand music and jokes when she got to Heaven.

That is to say, Lucy Stone was a rebel, not against convention, not against moral codes, not against economic conditions—not against these things as such, but against injustice, against inequalities between men and women. The rebellion is in "Early Portrait" and "Frontispiece";

the morality, the seriousness, are in "Later Portrait."

We think of Lucy Stone as primarily the rebel against the inequalities of the marriage code, the law concerning married women, the custom of submerging the married woman. One gets the impression from the daughter's biography that, after all, Lucy Stone was truly the "Woman's rights pioneer" for the whole program, ready to sacrifice her personal life, as Susan B. Anthony did, for her "cause." But a determined, imaginative, composed, optimistic man who loved freedom and justice fell in love with Lucy. It was really Henry B. Blackwell who convinced Lucy Stone that a woman could remain free, even though married, that, indeed, law and custom could not make a slave of a free woman if the woman herself did not submit. At last he made her believe it, by long written arguments, by placing himself in her position, by urging upon her the need for refusing to be forced into celibacy simply because of unequal man-made laws, by showing her how she could remain free even if she became his wife.

Of course, it was not nearly as simple as enthusiastic Henry Blackwell thought it was, but it is much simpler now because Henry Blackwell thought so, and he and Lucy Stone set an example for the generations which followed.

Too much credit must not be given to Henry, however. Probably not even Henry could have convinced Susan. Elizabeth Cady Stanton was considerably submerged by her marriage. Lucy, at least, was convinced, and she and Henry lived beautifully their convictions—with the result that there are more happy marriages today and more women who refused to be enslaved by slave laws than there could be but for Henry and Lucy. There is that in the gallant eyes of young Lucy which must have made Henry subconsciously know that she would eventually be convinced. What I am trying to say is that Lucy was perhaps more normally human than any of the other Equal Rights Pioneers, with the possible exception of Lucretia Mott, that she, more intensely than any of the others, lived a full personal life in spite of laws and customs and all the opposition of family and tradition.

THE best part of Miss Blackwell's story of her mother is that part which Miss Blackwell knew only from records, letters, and anecdotes. The later part, which Miss Blackwell personally knew, has too much of straight eulogy, of quotation of what others thought of Lucy, to prove that she was sweet and womanly and maternal and wifely—all of which is obvious in her life without anybody else's praise. The story of Lucy's girlhood is thrilling—Lucy calmly bruising the serpent's head instead of running away; Lucy picking chestnuts to buy books even though her father did not hold with woman's education; Lucy rebelling against biblical injunctions to wives; Lucy refusing to finish a shirt for a theological student in the West Brookfield sewing circle when she heard Mary Lyon plead for education for women; Lucy insisting upon voting in church meeting even though the minister would not count her upraised hand; Lucy taking the part of the persecuted Grimké sisters and Abby Kelley Foster; Lucy at last going to Oberlin, the only college that admitted women, making her living there, secretly organizing a debating society among the women, braving the Ladies' Board, refusing to write her piece for commencement because she was not permitted to read it herself; Lucy meeting General Spinner, who was later to be the first Cabinet member to employ women in the Federal service; Lucy lending courage to Antoinette L. Brown, later to be the first ordained woman minister; and so on down the line of Lucy's doing what she wanted to do, using her intelligence, helping others with her courage and her mind, refusing to compromise with discriminations against women, confounding others with her logic and good sense and kindliness.

Lucy was not without victories; she had the joy of vindication here and there. Thirty-six years after she had been refused the right to speak her own commencement piece, she was invited to be the only woman on the program of Oberlin's semi-centennial.

Like many others of that period of the predominance of abolition of slavery, Lucy learned about discriminations against women through her efforts to help free the black slave. She came to the point when she had to say, "I was a woman before I was an abolitionist. I must speak for the women. I will not lecture any more for the Anti-Slavery Society, but will work wholly for women's rights."

There were, of course, the misrepresentations that might be expected. An Indiana newspaper once reported that she was found in the barroom, smoking a cigar and swearing like a trooper—the very moral Lucy who would not have drunk, smoked, or even sworn, despite the terrific incentive for swearing she had.

Lucy it was who headed the list of signers of the call for the first really national woman's rights convention, the historic Seneca Falls Convention of 1848 being local in character whereas the 1850 Worcester Convention was actually national. Typhoid fever nearly, but not quite, prevented her from attending.

Even in the 50's Lucy Stone knew what some women have not yet learned, that " . . . the soul of womanhood can never be queenly and noble so long as it must beg bread for its body." Lucy, even then, knew that economic independence is essential for all other freedom and independence. There was her joy over the passage by the Maine Senate of the bill securing to married women the right to their own earnings.

Lucy's constant attention and unflagging work for Equal Rights is well summarized by her daughter in the phrase used in speaking of the Fourth National Woman's Rights Convention: "arranged by Lucy, as usual," says Miss Blackwell. It is really amazing to learn how many things were "arranged by Lucy," for people so often think of Lucy merely as the first married woman to use her own name. An example of Lucy's morality, by the way, was her use of the title "Mrs." even though she used her own name. This is the practice of the "Lucy Stoners" of England, although those of the United States have refused to adopt any badge of matrimony, which Lucy was perfectly willing to adopt.

Miss Blackwell has the facility for showing succinctly the progress of the Feminist movement in the early days. Of Antoinette Brown she says:

"She had six children, wrote nine books, and lived to be 96 years old. When she died, the census showed that there were more than three thousand women ministers and preachers in the United States"—there having been none when Antoinette started and Lucy encouraged her. The same sort of thing she uses to show what happened because her aunt, Elizabeth Blackwell, insisted upon being a doctor, despite all the difficulties and opposition. There were seven thousand women physicians and surgeons in the United States when Dr. Blackwell died at the age of 89.

THE essence of the philosophy which Henry Blackwell urged so successfully upon Lucy was: "The true mode of protest is to assume the natural relation and to reject the unnatural dependence." It was this that Lucy and Henry did when they married in that remarkable ceremony and signed that document which is indeed a Charter of Freedom in Marriage. "Give me a free man, he can never be made a slave. Give me a free woman, she can never be made one either," Henry insisted when Lucy was still reluctant to marry under the marriage laws and customs as they prevailed. After two years of "arduous courtship," he convinced her, and they were married on May 1, 1855. Together they protested against all the unequal laws—some of which still exist in some States of the United States and probably will until the Equal Rights Amendment wipes them out, and some of which have already been abolished. Together they lived and worked, for thirty-eight years, until Lucy's death, for freedom and justice for women.

Throughout that time, only one real inconvenience came to Lucy because of

her perfectly legal retention of her own name. That was when she, who had for years paid taxes in her own name, was refused the right to vote as Lucy Stone in school elections in Massachusetts.

Lucy did but one thing for her "cause" which was really a "gesture," a "protest," a militant act of martyrdom against an unjust government, rather than an action forced upon her by her own inner compulsion to freedom. On January 22, 1858, Lucy Stone allowed her household goods to be sold at auction because she refused to pay taxes to a government which did not permit her to vote for the State Representatives and Senators who determined those taxes. A friend bought her goods in for her.

Miss Blackwell goes into detail on Lucy's side of the split with Susan B. Anthony in the Feminist movement following the Civil War, and probably the biographies of Miss Anthony, Mrs. Stone, and the rest have to date been too much a defense of one side or the other for us to judge just what were the rights of the situation—if it matters.

Anyhow, Lucy Stone campaigned in the West for suffrage, and so did her husband. She got elected a delegate to a State Republican Convention in Massachusetts. She got the Massachusetts Republicans to endorse woman suffrage. She and her husband tried to get national conventions to do so. She refused to venerate her flag because nowhere under it could she find a place where she could claim her child as her own. She and Henry sought to have all new States come in as suffrage States. In other words, she missed no bets, none whatever. She converted other leaders—and perhaps she made no greater contribution besides that of her own example.

AND at last Lucy died, happy because she had done what she wanted to do—"I have helped the women." The very last editorial she wrote before she died was in essence what all Feminists of 1930 insist upon. This editorial, dictated eleven days before her death for the *Woman's Journal,* which she and husband founded and supported chiefly, commended the Boston *Herald* for stating that it was a wrong idea to have a separate exhibit for women's work at the World's Fair, that men and women ought not to be separated, but ought to go everywhere together hand in hand and side by side. On October 18, 1893, Lucy Stone died, if it can ever be said that such a valiant, vivid spirit dies.

Henry Blackwell kept on. His last public appearance was at a great suffrage festival given by Mrs. O. H. P. Belmont, president of the National Woman's Party, at Marble House in Newport, Rhode Island. Pictures of that festival were thrown on the screen the other day in Philadelphia. Many of today's young remember the occasion. Thus closely, even in time, was that pioneer, Lucy Stone, connected with today, as her indomitable and uncompromising spirit is inextricably connected with the Feminist movement of today which seeks to carry to completion the work for Equal Rights to which she devoted her life.

Maryland Branch Holds Legislative Dinner

By Florence Elizabeth Kennard,
Executive Secretary of the Maryland Branch of the National Woman's Party

A LEGISLATIVE dinner was given by the Maryland Branch of the National Woman's Party at the Women's City Club, Baltimore, Maryland, on Thursday evening, December 11. The affair was very largely attended, with distinguished guests from this country and abroad in evidence. Among those present were Herr Franz von Matsch, secretary of the Austrian Legation to the League of Nations; Madame Lillian von Matsch of Austria; Dr. Roux of Paris; Maud Younger of California; Mrs. Lieber Whittic and Dr. Cobb of Syracuse, N. Y.; Anna Jackson Sloan of Virginia; Dr. Howard A. Kelly, Dr. Donald R. Hooker, Dr. J. William Funck, Dr. Fannie Hoopes, all of Baltimore; Senator George Arnold Frick, Dr. Frank C. Purdum, Emanuel Gorfine and J. F. Joesting, of the Maryland State Legislature.

THE presiding genius of the dinner was Maryland's pioneer suffragist and a member of the National Woman's Party, Emma Maddox Funck, who blazed the trail many years ago as president of the Maryland Woman Suffrage Association.

The first speaker introduced was Mrs. S. Johnson Poe, the president of the Women's City Club, who very graciously in her address of welcome made every member of the Maryland Branch feel that in coming to the club they were "coming to their own home."

Mrs. Funck then presented Mrs. William Milnes Maloy giving a graphic word picture of her as a pugnacious fighter but with a heart as soft as a child's. Mrs. Maloy, who is well known to the club women of Maryland, spoke on the "Legislative Clearing House." Having had years of experience at Annapolis, she very strongly recommended the work of this bureau saying that the legislative clearing house co-ordinates the legislative activities of the various women's organization. One of the first things the women learned at Annapolis, she said, was that there was nothing the legislators liked better than to have different groups bringing in the same bill and squabbling among themselves, one undoing what the other group had done, all wanting the same thing but differing as to the matter of method. Another thing the clearing house does is to try to guide the inexperienced in lobbying. A process of education, Mrs. Maloy continued, is going on among the legislators also. The clearing house functions for five months every two years. Every club or group working through it retains its independence, definitely working for those measures they think they have a chance of putting through and free to oppose any thing the others are doing.

DORA G. OGLE, the next speaker, was introduced by Mrs. Funck as "a fearless fighter, whom we all love, always on the progressive lines" and adding "what would Maryland do without the Ogles?"

Mrs. Ogle prefaced her remarks with Edna St. Vincent Millay's poem:

"Even now the silk is tugging at the staff
Take up the song, forget the epitaph."—

saying we must forget the epitaphs of all the laws buried in the Maryland State House. She then went on to explain the following comprehensive chart of the discriminations against women in the laws of Maryland, twenty-nine in all, ending with an appeal to carry on until all are removed.

Inequalities in Maryland Statutes

(Have been removed since 1920)

1922—Public Office.

1924—Equal Pay for Equal Work { **Teachers,** / **Policewomen.**

1927—Married Women Administrators
(are placed on the same footing with married men with regard to their successors in case of death).

1929—
- **Transfer of Property** (from one spouse to another in regard to the rights of creditors).
- **Commissioners** (the right to serve for the division of estates of decedents).
- **Joint Natural Guardians.**
- **Appoint Guardian by Will** (of their minor children).

(To be removed)

All women
- **Jury Service,**
- **Marriage Age,**
- **Inheritance** (right of election of eldest child whether male or female).
- **Illegitimacy,**
- **Fornication.**

All children
- **Apprentices,**
- **Guardian and Ward.**

Labor laws
- **Ten-hour Law,**
- **Overtime,**
- **Seats,**
- **Waitresses,**
- **Mine Workers.**

Married Women	Guardianship, Divorce, Domicile, Alimony, Right of Contract, Right to Sue, Crimes Committed by Married Women. Torts Committed by Married Women, Estates by the Entirety (establishes wife's rights to rents and profits). Damages for Injury, Support, Head of Family, Administration of Estate (removing all preferences based on sex in granting letters of administration). Services and Earnings, Slander.

Mrs. Whittic of Syracuse, president of the Maryland State Branch, was then called upon—"Mrs. Maloy's remarks regarding Maryland are perfectly true in New York State also," she declared, "nothing pleases the New York legislators more than to pass the buck. In eight years the State Branch has succeeded in passing ten bills. Several more difficult ones remain, but we women worked seventy-five years to gain the vote and so are not discouraged.

"The League of Women Voters has been working ten years on the Jury Service bill but has not yet put it across and some of the other inequalities to be removed are the Equal Guardianship bill, the Restaurant Workers' bill and the Domicile bill. The wife's domicile should undoubtedly be her residence, a man can transfer his residence from one State to another at will but not so his wife.

"By the use of publicity the Legislature is well aware of the National Woman's Party's program, for every week, on each member's desk, are very showy fliers of flaming colored paper telling the story. Although at first the atmosphere around and in the State House was very cold, it is now very friendly and we, of course, shall persist in our program."

THE last speaker was Madame Lillian von Matsch of Austria, bringing to us a message from across the seas, knitting us more firmly together. She said:

"It is worth crossing the Atlantic even for a few days' visit in order to come here, meet you, listen to you, discuss with you and take back that fresh, alert indefatigableness which the world needs and American women of your sort have. Our conference in Philadelphia makes me realize more forcibly than ever, my theory that the League's idea of coming together, discussing, arguing, getting things off one's chest, is right and has prevented many disasters. I shall return to Austria with new life, take back a message of hope to those courageous, amazing women struggling in the maelstrom of an economic situation which you and I can scarcely comprehend, it is so devasting, because they are beating against a fate which seems well night, without future. But I've worked with them, and such determination as their's is bound to conquer and bring order and a more decent living for women and men workers all over the world. (I don't mean by that what you might think, for I consider all classes workers in some form.) I have greetings to extend you from our remarkable Marienne Hanisch, who at the age of 91, with the assistance of Frau Helene Granitsch and a few of us and the invaluable encouragement of Miss Pollitzer, Miss Whittemore and Miss Riegel, organized our Austrian Women's Party in three months. At our first big meeting we had about 1,500 women and in the recent election our ranks were swelled to about 3,000 active workers, speaking, organizing meetings in order to educate the women how to vote and retain their Equal Rights in reality, which they gained on paper in the constitution of '20.

"Forgive my references to Austria, but I have worked there and am familiar with conditions. Partly due to the desperation of the Austrian people they are in some respects very progressive; they have not so much to risk by being so, as some other countries have. An eight-hour working day for all workers is in force as the men in this country have it. Two institutions aid at the protection of labor, namely, the special industrial courts for disputes between workers and employers, and industrial inspectors. Protection of both men and women is safeguarded by law.

"Some of these provisions Austria was the first and only country to enact. For instance, apprentices, men and women, are legally entitled to compensation. Special acts including the bakehouse workers' act, regulating night work in bake houses; the miners' act, and the clerks' act (men, women) referring to staff of private undertakings. Austrian clerks now enjoy greater privileges than in any other State. Since insurance was extended to agricultural laborers—men and women—those insured against sickness are 1,600,000, to this figure some 1,000,000 family members are to be added who are also entitled to most of sickness benefits in a country of 6,000,000 people. For example I must pay insurance every three months, doctor and dentist, for my maids. State officials are compulsorily insured against sickness.

"I mention these as examples of the sort of legislation which we may be getting in other countries in the near future, as working people all over the world are watching the Austrian as well as the Russian experiment; it shows you how the international attitude is or may be changing. I think the words of Director Albert Thomas of the International Labor Office, Geneva, are significant. When we went, as the first women delegation on Equal Rights in International Labor Treaties, he showed the changing attitude. He expressed the hope that the development of scientific management would lead to the disappearance of these conflicting tendencies which still exist by finding a general solution for controversial problems by means of highly developed occupational guidance and individual selection. He declared that the aim must be to place all individuals in the situation in which they can accomplish the best work under the most favorable conditions. Study of individual aptitude and guidance in the most suitable occupation according to individual capacity would insure that every woman, as well as every man, would enjoy adequate protection adapted to the risks of their occupation, but constituting a right irrespective of their sex, he said. This is a remarkably radical statement from an official.

"To return to Austria, through this widely extended system of public insurance, Austria has attempted to compensate for the level of Austrian wages which are low as compared with the level of Western countries. Workers have a legal right to holiday pay of 8 to 14 days a year. The Chamber of Labor formed in 1920, is the keystone to the Labor Constitution of Austria. On April 5, 1930, parliament passed an act for the protection of freedom of labor, important items of which are that any attempt at intimidation or force, both in workshops and at meetings, are considered as acts to be severely punished.

"As is the case with the majority of continental labor associations, the Austrian unions include women in everything. A special feature of the Austrian labor movement is its close co-operation with the Socialist party. This is because one-third of the 69 Socialist members of the Nationalrat are leaders of trade unions. Collective bargaining between workers and employers covers 70 per cent. of private labor relations.

"Do not think from this I am politically minded, I, personally, am what we call, 'überparteiisch.' I am only interested in this as it affects Equal Rights for women and the peace movement. Austrian chambers of labor are extremely important to women. We are in all countries concerned about legislating women out of jobs. What are we going to do about it? I suppose we must create new kinds of jobs, especially for women. Engineers have calculated that with the service motive substituted for the profit motive each adult would need to work but two hours a day to produce what the world now consumes. Or with an eight-hour day each would need to work only three months a year. The gradual reduction of unnecessary commodities and increase of labor-saving devices would tend steadily to reduce these hours of labor. The free individual should have time to amuse himself

but also he should exercise his creative impulses, invent, paint, write, study nature, travel, etc.

"I have more confidence in the upward movement of free people in a society dominated by the spirit of service than in the fear psychology under the profit motive which keeps people bound down. Will it not be of considerable help to us in getting fair play for women in every way, when we make our parliaments legislate according to the principle expressed by Mlle. Forchhammer of Denmark, in the Assembly of the League of Nations in September of this year? As the culminating dramatic point of our three weeks' struggle and campaign in Geneva, where we were inspiringly led by Alice Paul, Mlle. Forchhammer said, 'Women welcome the fact that the Hague Conference recommended the member States to study the question of the possibility of introducing into their laws the principle of the equality of the sexes in matter of nationality. Acceptance of this principle would mean that the nationality of the wife would not henceforth be affected without her consent either by marriage or any change in the nationality of her husband. It is the duty of individual countries to bring their legislation into accordance with this principle.'

"This seems to me most encouraging as it is the first time any woman has spoken so forcibly, or at all, for the woman's cause in the Assembly. We were all thrilled over this; we must go on, use this opening wedge to its full worth. Once we get in, we can put over other claims to fair play.

"The future seems pretty black everywhere at the moment, but I am more hopeful than ever before; it was probably good for us, to make us 'stop, look and listen'."

"I believe the dire necessity of the world will force us to find a common way out. Necessity is the mother of invention, this common crises, is making us see in our dear United States of America that we are not isolated, that we must all work together. We need each other—Europe and America—I beg of you, to open your hearts and minds and do all in your power to bring about better industrial and political understanding between us—united we stand, divided we fall—that applies today to the world. I believe we women can do a great deal to help, especially by guiding, instructing women about world trade and their part in it.

"It is not the geographical but the moral limitations of the world that must be charted and the really great explorers will be those who find the way to universal reconstruction, the first step in which is the abolition of war and the needless destruction of human life. So let us keep our shoulders to the wheel, go away with new fresh vision and determination to work for this cause."

AND then the crowning touch of a perfect evening was the showing of the historic lantern slides presenting many familiar scenes in the fight for suffrage with a delightful running commentary by Maud Younger who was ably assisted in the exhibition by Dr. Donald R. Hooker.

Feminist Notes

An Oriental Achievement

A CHINESE girl, only 24 years old, has recently completed one of the most hazardous diplomatic missions ever undertaken, and she traveled 1,800 miles to accomplish her task.

Liu Manching was chosen by her government to attempt to establish friendly relations between China and the border country, Tibet. For twenty years the two countries have gone their separate ways, but the Nanking Government wished to alter this, as Tibet is considered an integral part of the Republic.

Miss Manching traveled unaccompanied by either male escort or bodyguard for seven months through bandit-invested and otherwise dangerous country by steamer, chair, mule-cart, and ended by walking 100 miles to the Tibetan border.

Miss Manching is Tibetan by birth and has always hoped to bring about a closer understanding between Tibet and China. In her early teens she went to Peiping and entered the girls' normal school. She also attended a missionary college, but gave up her studies after difficulty caused by her Buddhist religion. She was chosen a member of a Committee on Mongolian and Tibetan Affairs established by the Chinese Government. The first conference was held in Nanking about a year ago and it was decided to send an envoy to Tibet.

Miss Manching left Nanking in July, 1929, and she reached the Tibetan frontiers in October. She escaped bandit attacks only through protection of Tibetan chieftains. Under a special permit she finally entered Lhasa, the sacred city and capital, four months later, and explained the Chinese Government to the country, which is so cut off from the world.

She is to receive a special award from the Chinese Government, and the official commendation reads:

"Upon her arrival in Lhasa Miss Liu conferred with the Dalai Lama and other Tibetan leaders and succeeded in bringing about an entente between them and the Government of China. She has demonstrated in a most striking way the interest which the Chinese people have in the affairs of Tibet.

"She deserves high praise for her valorous achievement and unstinted applause from the whole nation. Here is a girl who has shown that there is a fine hardihood in Chinese women, the equal of any displayed by her sex elsewhere in the world."

Women Make Jobs

THE absorption of nearly 9,000,00 women in the economic structure of the United States has not increased the unemployment problem, but instead has added to the nation's buying power, Doris E. Fleischman, public relations counsel told 450 women at the fourth annual "friendship dinner" given in New York by forty professional and business women's organizations.

Is the business woman setting the hands of the clock in advance? was the question put to three women speakers at the dinner at the American Woman's Association which signalizes the intention of New York business women to wipe out rivalry and competition between their organizations.

Miss Fleishman dealt with the problem from the business point of view, declaring that the present trend toward discrimination in favor of men employees and against married women especially is a grave mistake.

"As a matter of fact," said Miss Fleischman, "women by working have created jobs for men. Without women workers many men would be jobless today. If women worked at home, many industries would be affected, throwing millions out of work, and there would be far less buying in the world today."

Dr. O. Latham Hatcher, who answered the question on behalf of education and society, declared that "women have set up an aristocracy of work" as compared with their former apologetic attitude toward having to work.

Anna Steese Richardson, who dealt with the topic of what business has done to women, said that she had seen business women first pitied and scorned and then envied by other women; first tolerated by men and then feared as competitors by them. She urged women in business not to become narrow but to realize that human happiness is more important than earning capacity, and to interest themselves in such things as will contribute to their joys.

Agnes Repplier presided and Anne Morgan welcomed the guests.

To Unite Oriental Women

IN AN effort to bring the women of Asia and the Orient together in understanding and purpose as women of the Occident have long united for mutual objectives, an All-Asian Conference will be held in Lahore City, India, in January, 1931.

This meeting has evolved from the

small beginning of an All-India Women's Conference held in Poona in 1927 to discuss education. Since then the women of India have met annually, and last year women from Egypt, Turkey, India, Persia, Afghanistan, Irak, Hejaz, Syria, Lebanon, Aleppo, and Hauran met at the Oriental Women's Congress in Damascus.

The pamphlet sent out to thirty- three Asian countries telling of the meeting says:

"Behind the vast and varying divergencies of life in Asia there is a fundamental cultural unity. Yet unfortunately the circumstances of political groupings have made the women of Asia fundamental custodians of Oriental culture as they are, practically unknown to each other."

Women Progress in Civil Service

THE United States Civil Service Commission reports that "women are making rapid and substantial advances in Federal establishments." In discussing this point the Commission said in its annual report to Congress:

"The proof of women's progress lies not alone in their increased number in higher scientific and technical positions, but in their ability to win positions for which men and boys in the past have been selected. During the year women were appointed as inspector of customs, immigrant inspector, telegraph operator, linotype operator, and minor observer in meteorology. Drafting is a field in which several women have received appointment as topographic and mechanical draftsmen.

"Jessie Dell, a member of the National Woman's Party, is a member of the Civil Service Commission."

Men Need Emancipation

AT last, a man urges men to "emancipate" themselves and to "compete with women."

Dr. Thomas Darlington, former Health Commissioner, speaking over the radio recently, compared the clothing worn by women and that by men. He advocated lighter clothes for men which would not keep light and air from their bodies.

Dr. Darlington said:

"The average woman of today is much taller, much stronger, much more vigorous and more mentally alert than was the woman of a quarter of a century ago. There is every indication, both scientific and medical that she will continue to improve if she retains her present style of dress.

"And if her progress continues, men have much to fear, for unless there is a marked change on the part of the male an ominous future is in store for him. As a matter of fact the stature of man has not changed much in the last twenty-five years, his vitality has shown no marked gain and his mentality has not greatly improved."

Dr. Darlington advocated long trousers but light ones. He dismisses "shorts" with a biblical quotation, "He (the Lord) taketh not pleasure in the legs of men."

Economic Tea

WOMEN and Unemployment was the topic for discussion at the tea given by the National Woman's Party Sunday afternoon, December 14. The Washington delegates to the Conference on Women in Industry, held in Philadelphia, December 8 and 9, were the guests of honor, and reported on the results of the conference. The affirmations regarding the discharge of women, whether married or unmarried during the present industrial crisis, and other resolutions on women in employment adopted by the Woman's Party at the conference, were read.

A musical program was given by Jane Elizabeth Johnson, niece of Representative William R. Johnson of Illinois. Burnita Shelton Matthews presided. Hostesses were Mrs. W. B. Crowell, Mrs. E. E. Cole, Valice Crain, and others.

Women's Medical College

THE opening of the new college building of the Woman's Medical College of Pennsylvania recently marked another step forward in woman's advance in the medical profession, according to Mrs. John C. Martin, a member of the board of corporators of the college.

In a radio address, Mrs. Martin traced briefly the progress of women in medicine during ancient, medieval, and American colonial times. She also described the difficulties of the college following its founding in 1850 because it was new and because it was poor.

Today, the college is rated as a Class A medical school by the American Medical Association and its graduates are not only eligible for State examinations throughout the country but have always maintained a high degree of excellence in the examinations, often leading in credits and never having to record a failure.

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Feminine Speed!

ENGLISH twins Joan and Thelma Archer recently created eight new motorcycle speed records at Brooklands, England. Between the two new records in events ranging from one mile to 100 miles were accounted for. They made all their records on a single horse-power motorcycle made by their father.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

Of EQUAL RIGHTS, published weekly at Baltimore, Md., for October 1, 1930.

State of Maryland) ss.
City of Baltimore)

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Dora G. Ogle, who, having been duly sworn according to law, deposes and says that she is the Business Manager of EQUAL RIGHTS, and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business managers are:

Publisher, National Woman's Party, 19 West Chase street, Baltimore, Md.

Editor, Edith Houghton Hooker, Upland, Roland Park, Md.

Manager Editor, Ruby A. Black, 144 B St. N. E., Washington, D. C.

Business Manager, Dora G. Ogle, Catonsville, Md.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

President, Mrs. O. H. P. Belmont, N. Y. Chairman National Council, Mrs. Harvey Wiley, D. C. Vice-Chairmen, Gail Laughlin, Me.; Florence Bayard Hilles, Del.; Anita Pollitzer, S. C. Secretary, A. Marguerite Smith, Mass. Acting Treasurer, Laura Berrien, D. C. Congressional Chairman, Maud Younger, Cal. Legislative Secretary, Emma Wold, Ore. Parliamentarian, Emma Fox, Mich. Edith Ainge, N. Y.; Anne Archbold, Me.; Nina E. Allender, D. C.; Laura Berrien, D. C.; Mrs. John W. Brannon, N. Y.; Mrs. Isaac H. Dixon, Md.; Bertha W. Fowler, Colo.; Elsie Hill, Conn.; Inez Haynes Irwin, N. Y.; Edith Houghton Hooker, Md.; Elizabeth T. Kent, Calif.; Ruth Vandeer, N. Y.; Alma Lutz, N. Dak.; Burnita S. Matthews, Miss.; Dora G. Ogle, Md.; Alice Paul, N. J.; Sarah Pell, N. Y.; Elizabeth Selden Rogers, N. Y.; Jane Norman Smith, N. Y.; Doris Stevens, N. Y.; Mrs. John Jay White, N. Y.; Margaret Whittemore, Calif.; Mrs. Valentine Winters, Ohio; Maud Younger, Calif.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.)

There are none.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in the said stock, bonds or other securities than as so stated by her.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is: (This information is required from daily publications only.)

DORA G. OGLE,
Business Manager.

Sworn to and subscribed before me this 16th day of December, 1930.

FRANK B. LAMPE, JR.

(My commission expires May 4, 1931.)

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